



ALTRUISTIC BEHAVIOUR IN ISLAMIC AND HINDU PHILOSOPHY

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ABSTRACT

The word "Altruism" means selflessness which reject the principle of selfishness. Altruism is a prosocial behaviour which is carried out to benefit others without anticipation of reward from external sources. We are all known about Philosophy is the mother of all the branches of knowledge. The concept of charity is universal, and different religions have their own understandings and practices related to it. The researcher tries to correlated between philosophical perspectives on altruistic behaviour. Researcher chose two essential objectives for this study. These two objectives are: a) to find out the relationship between Islamic philosophy and altruistic behaviour, b) to find out the relationship between Hindu philosophy and altruistic behaviour. Researcher find that Islamic charity seen into two ways: Sadaqa and Zakaat. *Sadaqa* and *Zakar* are voluntary charity. Researcher also find that Hindu religion, altruism is related to *Nishkam Karma*. *Nishkaam karma* means to act unselfish. Giving to charity gives life a deeper meaning and enables us to understand our role in society.

KEYWORDS: Altruistic Behaviour, Islamic and Indian Philosophy etc

INTRODUCTION

We call humans as social beings. Societies are formed by living in specific geographical areas bound together by close mutual relations. According to **Morris Ginsberg**, "A society is a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into this relation or differ from them in behaviour." People live in society. Just as it cannot be said exactly when man appeared on earth, it is also not possible to say exactly when man formed society. However, there is no doubt that primitive people are pioneers in building society. Primitive man roamed the earth like other wild animals in search of food. The mystery of nature was not known. His relationship with Nature was conflicted. Primitive people thought of group or group living to protect themselves and avoid enemy attacks. Reviewing the earliest history of human civilization, it is known that grouping or organization is the basis of human society. Hence, human beings are called as social beings. And just as the existence of society cannot be imagined without people, the existence of people without society becomes like a fish without water.

According to sociologists, looking at the organization of primitive people to the modern city dwellers of today, it is clear that man has been part of a social group since the dawn of civilization and has grown and developed in that way. People are very helpless alone. The day when man realized that it is not possible to maintain his existence alone, social thought entered his brain. A certain geographical boundary line comes to mind when we think of society. But socialized people do not live only in a particular geographical environment. One of the main characteristics of social people is the variety of reciprocal reactions or interactions he/she makes with others.

When individuals are present in the same place at the same time in society, a person-to-person relationship develops, only then does it become a social relation and a meaning is found in it. And this relationship has both sides. **Cooley** says, "Society is a complex forms or processes each of which is living and growing by interaction with others, the whole being so unified that what takes place in one part affects all the rest."

Society is built through social bonds. If the value of social bonds is sought, it will be seen that social bonds were formed to meet the needs of individual and group life. Analyzing the way of life of people living in society shows that there is constant interaction between them. Human beings as social beings do not only live together, but there is constant interaction between them. According to **Talcott Parsons**, "Society may be defined as the total complex of human relationships in so far as they grow out of action in terms of manned relationship, intrinsic or symbolic." Reciprocal interrelationships can be of many types. Some examples we see in society are people helping each other but expecting something else in return for that help. This kind of help is called **Helping Behavior**. And Another type of relationship we see in society is where one person helps another person but the person helping does not expect anything in return. Such behavior is called **Altruistic Behavior**. It's related to benefiting or doing good work to others.

Altruism:

In 1800 AD, French mathematician and philosopher Auguste Comte first presented the concept of altruism to people. The word altruism first comes from the Latin word "**alter**" Which means "**other**" that implies 'benefit of others.' The Oxford English Dictionary defined it as 'devotion to the welfare of

others, regarding for others, as a principle of action: opposed to egoism or selfishness'. **Eisenberg et al.** (1999) defined altruism as "Altruism is behavior motivated by concern for others or by internalized values, goals, and self-rewards rather than by the expectation of concrete or social rewards, or the desire to avoid punishment or sanctions". Altruistic behaviour is a one kind of pro-social behaviour which refers to acts of concern for others (such as sharing, helping, showing concern and consideration, reassuring, and defending) that are performed independent of hope of reward or fear of punishment from external source. The word "Altruism" means selflessness which rejects the principle of selfishness. Altruism is a pro-social behaviour which is carried out to benefit others without anticipation of reward from external sources. According to Campbell (2006) Altruism is the concern for the welfare of others without consideration of the self. Altruistic Behaviour is one of the virtues of human beings. It is difficult to live without each other's cooperation. When cooperation towards each other decreases in a society, the people of that society fall behind in all aspects. In that society, anarchy and chaos are created, peace is abolished, mutual respect and love are destroyed. Human beings are social beings. To be social, you must be altruistic. It is humanity to come forward in the problem of one another, to stand by, to be compassionate, not just to be busy for one's own happiness, but to try to bring a smile on the face of another.

Emergence of the Problem:

Different languages, different styles, different clothes, look at the union between different things. India is a land of different languages, different styles, different clothes. This is what poet Rabindranath Tagore said. Cultural and linguistic diversity is also abundant in this multi-religious country. Humans are as different from individual to individual as the five fingers of a hand. We are all known that man is a social animal; where people are interrelated and dependent on each other. But now-a-days people have become very selfish. If there is no spirit of cooperation between individuals, social relations will not develop. Altruism is a very important characteristic of man with conscience. However, this piety becomes even more beautiful when a righteous man does charity and comes forward to solve the problems of others. Many people make excuses to keep themselves away from charity. They say they do not have wealth. But the idea that altruism can only be done by owning a lot of wealth is completely unfounded, in this case the will is the main thing. Every human being can be benevolent from his own position.

REVIEW OF LITERATURE

Menon, S. (2007) conducted a study on origins of spiritual altruism. She found that the Indian philosophical literature offers a different perspective on altruism than sociobiological renditions. she also found that sociobiological altruism emphasizes the spiritual foundations of altruistic behavior.

Kumaravelu, G. (2015) investigated a study on Altruistic Behavior of B.Ed., Teacher Trainees in Puducherry Region. He taken 122 B.Ed., teacher trainees from Puducherry region by using simple random sampling technique. He found that significant differences exist between altruism

behavior with regard to Age, Gender, Marital status and Parental educational qualification.

Pande, D. (2016) conducted a study on Altruistic Behavior of Pupil-Teachers and Their Attitude Towards Environment. She taken 72 B.Ed. students from RIE Bhopal. She concluded that there was a positive correlation exist between environmental attitude and altruistic behavior.

Abidin, N. et al. (2018) develop a theory on nine values of Indonesian Ramayana associated with Altruistic Leadership. nine leadership elements like, encompassing: competency, ethical, charismatic, integrative, collaborative, knowledgeable, transformative, pluralistic and philanthropic are deeply covers with Indonesian Ramayana. They found that altruistic leader is consist of hierarchical and interrelated leadership elements.

Dasar and Sujimon (2018) conducted a brief overview to the orthodox Islamic view on Sadaqah (Charity). They found that that the Sadaqah property in Rasulullah's period was movable and immovable. They also discovered that illicit property donated in this period and Sadaqah property invested by trusted organization.

Firdaus, D. et al. (2018) investigated a co-relation study on Altruism, Religiosity and Happiness. They conducted a survey study among 100 Zakat Payers in Surabaya, Indonesia. They found that a significant relationship exists between happiness, altruistic behaviour, and religiosity.

Jayasree, M. et al. (2018) conducted a study on Altruism of Secondary School Teachers In Relation To Their Gender. They selected 300 teachers as the sample from secondary schools in Palakkad district. They found that the level of altruism difference in gender among secondary school teachers.

Palta, A. (2019) examined a study on Attitudes and the Opinions of Teachers about Altruism. Researcher conducted mixed research design with 289 teachers as a sample. Researcher found that altruism attitude of teachers did not differ according to genders, marital status and the reasons for choosing teaching profession and did not differ according to branch and seniority either.

Singh, S. et al. (2021) conducted a study on Altruistic Behavior of University Students -A Process Capability Analysis. The investigation is adopted by descriptive survey method on the sample of 156 university students drawn by using random sampling technique. They showed that the performance level of altruistic behaviour was very low level.

Nwogbo and Ugwuoke (2021) conducted a study on Teachers Altruism and Sportsmanship as Correlate of Teachers Job Performance in Secondary Schools in Anambra State. A correlational research study conducted among 6396 public secondary school teachers in Anambra State. They found a positive correlation exist between teachers' altruism, sportsmanship and teachers' job performance.

Rouf, A. et al. (2021) conducted a study on E-ZAKAT; an online-based zakat management system. They found that E-ZAKAT will be the best and trouble-free structure for zakat givers and seekers. They concluded that E-ZAKAT system could be positive impact to modification our society as well as our world.

Deepathi (2022) investigated a Study on Altruistic Behaviour among Secondary School Teachers in Medchal Malkajgiri District. The investigation is adopted by descriptive survey method on the sample of 200 secondary school teachers drawn by using the stratified random sampling technique from the specified population. she found that Altruistic behavior among secondary teacher to be insignificant with variables gender, management, subject teaching and years of teaching experience.

Objectives of study:

The following two objectives are delineated for the study:

1. To find out the relationship between Islamic philosophy and Altruistic behaviour.
2. To find out the relationship between Hindu philosophy and Altruistic behaviour.

METHODOLOGY

The present study is based on survey method, particularly, the normative survey research method.

Any research work requires relevant methodology and techniques. The methodology applied in the present study is purely analytical. The study was conducted by examining and analyzing extensive qualitative data from both primary and secondary sources. These sources as a whole include then Government's report, periodicals, monograph, newspapers pamphlets, records, both published and unpublished thesis, dissertations, books, journals, educational project reports and other research studies.

DISCUSSION

Islamic philosophy and Altruistic behaviour: Now we will discuss the Islamic philosophy that sheds light on altruism behavior. Let's find out the relationship between Islamic philosophy and altruistic behaviour:

Islam is one of the largest religions in the world today. About two million people in the world follow Islam. Islam is the newest religion among the major religions of the world. Islam emerged 600 years after the birth of Christ. Hazrat Muhammad was the founder of Islam. The prophet Muhammad was born on august 22, 570AD in Arab. In religion, a prophet is an individual who is regarded as being in contact with a divine being and is said to speak on behalf of that being, serving as an intermediary with humanity by delivering messages or teachings from the supernatural source to other people(Wikipedia). Hazrat Muhammad try to spread the advice received from Allah, the almighty Of Islam. In Arabic, Islam means obedience. The name of this religion is Islam because its goal is to accept obedience to Allah. The essence of Islam is peace. Making peace with God means serving people. Serving people means to give or help someone without expectation of any return.

Altruism is the welfare of others without any expectation to rewards. In Quran, the Islamic theology and ethics scripture, giving (zakat and sadaqa) is said to lead to greater integration and co-operation with humanity. Islamic charity can be divided into two categories/ways: Sadaqa and Zakaat.

Sadaqa: The word '*Sadaqah*' is derived from the Arabic root word "*sadq*" or "*sidq*", which theoretically means "to tell the truth or to be sincere" and factually defined as a gift conferred onto the poor for the sake of God. According to Islam, *Sadaqa* is one type of voluntary charity. There are no formal rules regarding *sadaqa*. It can range from a welcoming smile for your fellow-brethren to giving of alms. Technically, *Sadaqah* refers to the act of altruistic behaviour that talks about helping someone without expecting any return. Honestly earned money must be given onto poor in *sadaqa*. All *sadaqa* is delightful to Allah. Sadaqa protects the poor from impoverishment. Donor can achieve honesty, cooperation, become happy.

Zakat: The building of Islamic philosophy is built on five pillars. If these pillars are demolished, the building will be destroyed. The main five pillars of Islam are *Kalma*, *Namaz*, *Roza*, *Hajj* and *Zakat*. In Quran, these five beliefs (Farz) are called obligatory duties or the five commandments of Allah. The main duty of Muslims is to follow the simple path. Every day while worshiping Allah, he must pray to Allah to guide him to the simple straight path. The fifth pillar of Islam is Zakat. The word Zakat literally means "to Purify". In Islamic terminology, giving 1/40 or 2.5% of one's annual surplus wealth is called Zakat. If one donates 1/10 or 1/20 of the crops produced on the land that also is Zaakat. We must be generous to those who are in dire need. The main purpose of introducing Zakat is not to confine wealth to the hands of the rich but to decentralize wealth and alleviate national poverty.

Hindu Religions and Altruistic Behaviour: Now we will discuss the Hindu Religion that sheds light on altruism behavior. Let's find out the relationship between Hindu Religion and altruistic behaviour:-

Theory of Karma: Theory of karma governs the centrality of Hindu way of life. The central massage of the *Bhagavad Gita* is also the *Theory of Karma*. Normally, Karma means 'work' or 'action'. In Indian religions, the word *theory of karma* precisely refers to the principle of cause and effect i.e., individual act (cause) influences the future life of individual (effect). In Hindu religion, there are two types of karma mentioned in different perspective- *Sakaam Karma* and *Nishkaam Karma*.

Sakaam Karma: *Sakaam karma* means to act selfishly, or with own gain and personal interest in mind. The action which desires to obtain results is associated with *Sakaam Karma*. It is involved with individual expectancy. He /she hope that good thing will happen to him or her further in life. It is attachment to the result of action.

Nishkaam Karma: In Sanskrit, 'nishkam' means "action without motive," "work without desire" or "desire-lessness in

action.” *Nishkaam karma* means to act unselfish, or not for self-benefit of my action. It is reverse meaning of *Sakaam Karma*. It is the selfless work without internal hope for a thank you or goodness returned. It does not have any attachment to the result of action. *Nishkam Karma* is a central theme in the Bhagavad Gita. An important philosophical concept in Karma yoga, it means to act unselfishly, or without personal gain in mind. When acting out of *Nishkam Karma*, an individual is acting without any expectation that good will be returned to him/her. It is deeply connected to altruistic action of human behavior.

FINDING & CONCLUSION

Making peace with God means serving people. Serving people means to give or help someone without expect any return. Altruism is the welfare of others without regard to rewards. Islamic theology and ethics talk about zakat and sadaqa that can lead to greater integration and co-operation with humanity. Islamic charity can be divided into two categories/ways: Sadaqa and Zakaat. *Sadaqa* and *Zakar* are voluntary charity. One of the main purposes of *Zakat* and *sadaqa* is to reform the individual. *Zakat* and *Sadaqa* help individuals to reform Excessive addiction to wealth, stinginess, eliminates, violence and hatred. It eliminates stinginess, puts an end to selfishness and spreads love and affection instead of hatred and enmity. As water helps to extinguish fire, so charity helps to destroy selfishness or egoism. *Zakat* and *Sadaqa* are related to altruistic behaviour. In Hindu religion, altruism is related to *Nishkam Karma*. *Nishkaam karma* means to act unselfish. When acting out of *Nishkam Karma*, an individual is acting without any expectation that good will be returned to him/her. This behavior refers to altruism. *Nishkam Karma* deeply promotes altruistic action of human behavior. We are committed to making the world a better place for everyone in the future, but we all need to contribute in any way we can. To make the society better and better, we must help people through charity. Helping people selflessly is the quality of humanity. And everyone should come forward to maintain this quality of humanity. Philosophy always guides us. Hindu and Islamic philosophies on altruism have left their deep contributions.

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